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The Orthodox Herald

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Volume 45, No. 6 ISSUE 533 **OCTOBER 1996** **35¢ Per Copy**

WINTER GRACE

When the signs of age begin to mark my body (and still more when they touch my mind) when the ill that is to diminish me or carry me off strikes from without or is born within me; and when the painful moment comes in which I suddenly awaken to the fact that I am ill or growing old; and above all at the last moment when I am losing hold of myself and am absolutely passive within the hands of the great unknown forces that have formed me; in all those dark moments, O God, grant that I may understand that it is YOU (provided only that my faith is strong enough) Who is parting the fibres of my being in order to penetrate to the very marrow of my substance and being.

WHY TWO DATES?

In The Orthodox Herald we use two dates for Holy Days. For example, this is printed as Oct. 1/14 for the Holy Day of the Protection of the Mother of God. The first date given is for the New Style or Gregorian calendar while the last date is for the Julian or Old Style calendar. Both of these calendars were adapted from the Roman calendar.

The New style calendar is also known as the Gregorian calendar as it was introduced by Pope Gregory XIII in the year 1582 to correct a slight error in the Julian calendar at that time in use in most of the world.

The change was made in 1582 when October 5th was changed to October 15th. The 10 days removed were lost completely – no one was born on Oct. 2, 1582 etc. To prevent further error, it was provided that of the centesimal years (1600, 1700, 1800, 1900, 2000, 2100, etc.) only those exactly divisible by 400 should be leap years.

The Julian calendar had been in use for 1628 years before the change was made. However, all the world did not change at the same time, Great Britain and the English colonies in America did not adopt it until 1752 almost 150 years later. By this time the difference was 11 days. A day

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No matter what the cost might be
We should strive to do the right,
Not act just for the world to see
But keep God's law in sight.

SANTANA

What is the difference between satan and the devil? There is no appreciable difference in the New Testament nor in the church between the diabolos and satanas.

The name Satan means "adversary." The Bible reveals that Satan is characterized by pride and hate. He is a master of deception and is at war with all who believe in Jesus Christ.

Satan appears very early in the Gospels of St. Matt 4:1-11 and St. Luke 4:1-13. The dark side of the spirit world (St. Matt 4:24; Mark 1:32-34; Luke 4:33-37) is soon given.

Satan possesses certain powers. He is on the prowl (1 Peter 5:8). Yet we as Christians are not to fear him. (Romans 16:20).

The Gospels reveal Christ's uncontested superiority over the devil and his demons. In Matthew 4:10-11, Jesus gives Satan a command and Satan leaves as he is instructed.

Mark 1:39 records that Jesus "traveled throughout Galilee, preaching in their synagogues and driving out demons."

Matthew 8:28-34 records the healing of two demon-possessed men, and the fear-filled response of the demons to Jesus Christ.

Luke's Gospel 10:17 reports the triumphant claim of the 72 disciples: "Lord, even the demons submit to us in Your name." In Luke 11:21-22, Jesus Christ spoke of Himself as the One who binds the strong man, Satan.

The Bible instructs us to shun demonic and occult practices and avoid fascination with the spirit world. But Scripture is also clear that Satan and the fallen angels are no match for God.

To conform to Biblical teaching, the Church at the very beginning of our life as Christians has included in the Office of Holy Baptism many references to the

(Continued on Page 33, Col. 1)



JOY OF ALL WHO SORROW

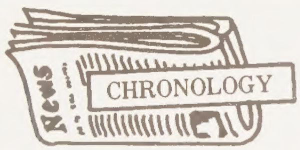
This ikon of the Mother of God, which is remembered on Oct. 23/Nov. 6, is unusual for several reasons. It is a good example of a teaching ikon much like that of the Nativity of Christ, the Resurrection, St. Elias, St. George, among others. The reason is that not only is the person depicted but around the edges we see other people and objects which help tell the story. It is also unusual because there are several versions of the ikon although the general arrangement is similar. Wonderworking ikons of the Mother of God of Joy of all who sorrow can be found in Moscow, St. Petersburg, Tobolsk, the Kiev-Pechersk Lavra in Kiev, and in Czarskoye Celo among other places.

It was first recognized as wonderworking in 1688. At that time Efemia, the sister of Patriarch Joachim, was gravely ill and in great pain from a deep, open wound in her side. It was so deep that it penetrated past the upper layers of her muscles and some of her organs were visible. She suffered so much that she looked for death but at the same time she didn't desire it. She prayed to the Mother of God to help her. One night she heard a voice which told her to look for the one that heals. When asked who it was, the reply was the joy of all who sorrow. Efemia could not decipher this cryptic reply. She mentioned her experience to some friends. Finally, one of them told her about an ikon bearing that name which was located in an obscure corner on the left side of the church (where the women stand) in the Church of the Protection.

Efemia went to the church and, according to the advice given her, told the priest about it and asked to have a moleben. He also blessed her with Holy Water and her wound healed. This occurred on Oct. 24 and the incident was noted. This ikon was

(Continued on Page 33, Col. 1)

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OCTOBER 1996

CONGRATULATIONS to Matushka Anna Petretzky, 140 Georgia Ave., Oak Ridge, TN 37830, who will be celebrating her 100th birthday on October 28. Matushka Anna was very helpful and a true "help mate" to Fr. Basil when he was struggling with mission work.

AMNOS TAPE MINISTRY which is supported by free will donations send tapes free to college students and shut-ins. To put a student or shut-in on the AMNOS Tape Ministry, write to: c/o Holy Apostles Church, 2501 South Wolf Rd., Westchester, IL 60165.

THE ORTHODOX CHRISTIAN LAITY'S 9th Annual meeting will be held from Oct. 11-14 at the Hampton Inn in Sarasota, FL. Its participants will attend seminars and retreats defining the laity's role in the spiritual renewal of the Orthodox Church as it enters the 21st century. Write OCL National Headquarters, 30 N. LaSalle St., Chicago, IL 60602-2507 for info.

RUSSIAN PROVERB – Counting other people's money will never make you rich.

THE ORTHODOX CHURCH IS being highly criticized in Russia for discouraging various sects and cults. It is not alone. Many Western European countries, among them France, Switzerland, Belgium and Germany, are also scrutinizing them. Authorities say that investigating religious activity may not be normal, but they have compiled a long list of grievances: they suspect that behind a religious facade, some groups launder money or carry on inappropriate business; some extort money from their members. Harder to define in legal terms are practices that destabilize people through isolationist or paranoid theories.

GENEALOGIST RESEARCH in Carpatho-Russian lands is being done by East Europe Connection, 1711 Corwin Dr., Silver Springs, MD 20910. Telephone or Fax 301-585-0117.

PATRIARCH BARTHOLOMEW of Constantinople is a Turkish citizen. He is "first among equals" of the five early patriarchates. He presides over 14 autonomous Orthodox Churches. The Patriarchate dates from the 1,100 year Orthodox Greek Byzantine Empire, which collapsed when the Ottoman Turks conquered Constantinople, today's Istanbul, in 1453. The ethnic Greeks, who numbered about 200,000 a generation ago, now number fewer than 3,000 in Turkey.

IN POLAND there are 570,000 Orthodox. Metropolitan Bazyl of Warsaw, head of the autocephalous church, said the following about mission work. "We welcome those who wish to join, but have no "confessional program" for gaining converts." He believes that the attraction of Orthodoxy lies in its art, music, and architecture, which uphold the principle that "all beautiful things have value as reflections of the religious truth."

MODERN MATERICON SERIES is an unusual set of books dealing with women who have strived to please God. One book Maria of Olonets writes about her witness to the reality of Christ's other worldly Kingdom. She was granted a rare gift from God – she shone with the divine uncreated Light (see August). Also available are Beloved Sufferer, the life and revelations of nun Macaria, who died in 1993 and Letters to a Beginner by Abbess Thasia, who died in 1915. In Pre-Revolutionary Russia this book was so popular that it was distributed to monasteries, sketes and parishes. Write St. Xenia Skete, P.O. Box 260, Wildwood, CA 96076 for more info and costs.

FEDERAL SMALL BUSINESS LOANS can now be obtained from the Small Business Administration. Religious oriented businesses like day care centers, Christian bookstores, firms that manufacture crosses or other religious artifacts can be eligible if they are not "principally engaged in teaching, instructions, counseling, or indoctrinating religion or religious beliefs, whether in a religious or secular setting."

RUSSIAN PROVERB – Victory finds a hundred fathers, while defeat is an orphan.

PRAYING FOR OTHERS inspired the FOS Prayer Network. It is open to all people, young and old. However, Metropolitan Theodosius calls upon the "elderly, those limited in physical mobility, but free in spiritual mobility, to give of their time in prayer for others." Write: FOS, PO Box 675, Syosset, NY 11791 for more information.

DUNCAN'S OUTFITTERS in London is marketing cassocks that have special pockets to conceal mobile phones.

ORTHODOX CHRISTIANS FOR LIFE, PO Box 805, Melville, NY 11747 was organized in 1986 to educate Orthodox on the sanctity of life issues and to mobilize them to action. For information on the organization or Orthodox views on abortion, infanticide or euthanasia write the above address or call John Protopapas at (516) 271-4408.

LIVING ORTHODOXY IN A SECULAR WORLD is the theme of a retreat to be held on Nov. 1-2 in Riverside, California. For further info, contact: Phil Tamoush at (310) 378-9245 or write Box 1128, Torrance, CA 90505.

TOURS OF THE HOLY LANDS are being coordinated by Fr. Remus Bleahu of the Bible Society. There are trips planned for Oct. 22-31, Nov. 6-15 and Feb. 26, 1997-Mar. 10. Call Fr. Remus (330) 746-4424 or write 626 Wick Ave., Youngstown, OH 44502-1215.

THE YEAR 2000 is creating a problem for many computers and other equipment which has a built-in calendar. Easter/Pascha for Orthodox will be on May 2 that year. Other dates are April 27 in 1997, April 19 in 1998 and April 11 in 1999.

IN PHNOM PENH IN CAMBODIA, a beautiful Orthodox Chapel on Boulevard Norodom Sihanouk is the only Christian church in the city. It was built in honor of the fallen Bulgarian and United Nations soldiers who served here during the U.N. Peace Keeping Operation from 1992-94.

•Why Two Dates?

was lost from 1800 to 1900 and 13 days from 1900 until now. It would be 14 days after the year 2000.

The Old Style or Julian calendar, which is noted as the second date on Oct. 1/14, was introduced in 46 B.C. The year consisted of 365 days, each 4th year or leap year had 366 days. The names of the months, weeks and days, order and length were incorporated into the Gregorian calendar. They are the same in both calendars.

Some Orthodox Churches use the Julian calendar and some use a modified Gregorian calendar. They follow the civil Gregorian calendar used in most countries except for the reckoning for Orthodox Pascha/Easter and the dates which are to be found in the calendar of moveable feasts. A modified calendar is thus used by some Orthodox.

•Satana

above statement. Perhaps, this is most emphatically seen in the question of the one who wishes to be baptized: "Do you renounce Satan, and all his angels, and all his works, and all his service, and all his pride?"

Satan or the devil, whichever we call Him, is real.

•Joy Of All Who Sorrow

to be found in Moscow in the Ordink area prior to the Revolution.

A similar ikon was commissioned for a glass factory in St. Petersburg. When it was completed, it was hung with a cord on the wall of the factory chapel. In 1888 on 23 July lightning hit. It traveled along the walls, burning all the ikons. When it reached the ikon of the Joy Of All Who. Sorrow, it burned the cord and the ikon fell to a table, which had been placed beneath it. A container for free-will donations had been lying on this table. The lightning broke open the container and embedded twelve coins onto the ikon, which had not been touched by the flames. In fact, the ikon looked as if it had been renewed and restored. Since this time, various healings and other miracles have been recorded.

I wrote earlier that this ikon has several unusual features. This ikon tells us much about the Mother of God, which is somewhat expressed in the final prayer in the Akathist to her:

"My most gracious queen, my hope, Mother of God, shelter of orphans, and intercessor of travelers, strangers and pilgrims, joy of those in sorrow, protectress of the wronged, see my distress, see my affliction! Help me for I am helpless. Feed me, for I am a stranger and pilgrim. You know my offense; forgive and resolve it as you will. For I know no other help but you, no other intercessor, no gracious consoler but you, O Mother of God, guard and protect me throughout the ages. Amen."

In various ikons of the Joy Of All Who Sorrow, the Mother is depicted at different stages in her life and sometimes with the Child in her arms as in the Moscow ikon or without as in the St. Petersburg ikon, which has the coins embedded. In some, she is depicted with a royal crown on her head (Moscow) on others she has a white scarf (St. Petersburg). On one she has angels surrounding her nimbus; on the other, the angels are bearing a banner, which name some of her attributes. However, in all ikons, there is depicted the naked, abused, strangers, starving, homeless, ill, orphaned and others who sorrow.

Truly this ikon teaches us about the Mother of God. We pray: "Turn not away from my tears, O Virgin, for you wipest away the tears from every face, O you who bore Christ."



ETHNIC CHUCKLE

Dorohaya Tyotya Maria,

Yah taka ashamed about what happened na Church Supper tot druhe thezhdan, zhe yah don't know what to doing.

Tak bullo Yah peshla doh Sisterhood meeting ee ohnee dolly me job robitee borsch na Church Supper ee ohne dolly me helper nasha know-it-all krayanka. Presho day to make borsch. Yah just drinking me first cup of coffee kolee tota krayanka ringuyeh me door bell. Chas nachenatee. All morning long me chop-puyem totee vegetables ee mayem argument yak treyba making tot borsch. You know her zhe ohna duma zhe only ohna mozhe robitee dobree borsch. Me arguing, how big to chop vegetables. Ohna leavuyeh vegetables too big, yah lubim them bite size. Ohna neh make zaprashku, a yah like zaprashka boh borsch tastuyeh richer. Ohna kazhe zhe you add salt at the end of cooking time, a ya dumam zhe you got to add some yak cooking going on. Me arguing about shitko ee agree nah nitch.

Yah uzhe mala enough argument ee dumam better stop. Yah invite krayankyu to watch soap opera na TV. Even too malee argument which one to watch. Anyhow yah yeh invite to family room, ee turn on TV, ee put out wine, cheese ee cookies yak ohne do na TV shows. We did agree after half hour ee couple glasses of wine to take turns to mix borsch. Yak bull me turn yah putting in little bit of salt.

When nashe TV stories over me oba went to kitchen. Borsch was finished. Before I knew what ohna doing, she grabbed the salt ee poured it into the borsch ee kaskey: "I don't think we'll taste the borsch, it might spoil the good flavor of the wine, cheese and cookies we had this afternoon." EE ohna took the pots ee put them in her car to take to the Church Supper.

Oyh, Tyotya Maria, I don't have to tell you, zhe tot borsch mal so much salt zhe me mohlee using it to melt the ice on the sidewalk.

Budte Zdrove
Ole Salty
Hanya.

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We are most grateful to all of you who help us to keep publishing. Spasebo. Andrew Dacko, Dorothy Demianovich, Mary Ann Carmack, Paul and Doris Rusinko, Ethel Watlock, Joseph and Diana Burchick, Mary Arndt, Mary Barrett, Evelyn Bekish, Carolyn Herman, Holy Protection Monastery - Geneva, NE, Gary Grysiak, Dr. Gennady and Eudoxia Platoff, Dr. Dimitrios Pappas. Nicholas and Olga Mihalik in memory of John, Peter, Paul, Mary and Manor.

LEPROSY

Many references in the Bible are made to leprosy. Christian concern for leprosy sufferers is epitomized by a hospital built especially for them in Rome early in the 4th century during the time of Constantine; and, later in the same century, around 372, St. Basil is reported as having built such a hospital in Caesaraea.

Several saints in the Church calendar are associated with the dread disease. St. Lazarus is often called the patron saint of lepers, but there is some doubt as to which Lazarus it really is – the Lazarus who sat begging at the gate or Lazarus, the brother of Mary and Martha of Bethany.

In medieval writings, leprosy is frequently referred to as "the disease of St. Lazarus," and we have the words lazaret, lazar-house (and, medically lazarine, leprosy) - all derived from ancient association.

BLESSINGS

Blessing is a very common practice in the Orthodox world. We have blessings in church and in our private lives. In private lives, parents bless their children with the sign of the cross on their foreheads at bedtime. Children also ask a blessing from their parents for marriage and on their wedding day, when they start a new job or on other big occasions in their lives. The custom of parental blessing is a large part of a young person's life.

We also have blessing in the church. We are familiar with the blessing of food, our homes, crosses, ikons and even personal blessing.

What do these blessings mean? Is the blessing of a house or a car an "extra insurance policy?" or is it in fact safer than an "unblessed" car? There seems to be a strong dose of superstition if we think this way.

Last month we had two separate blessings prescribed in our churches. On Transfiguration, fruit was blessed, and on the Falling Asleep of the Mother of God we brought flowers and herbs to the Church for blessing.

Most of our ancestors were bound to the earth as serfs and peasants for thousands of years. They were in close communion with the earth and every tree, flower and herb had a special meaning for them. Every housewife kept a supply of dried herbs and flowers against the time that someone became sick or injured. The villages were small and isolated and doctors almost never came to them.

Flowers and herbs were gathered at all times of the year but in August they were collected to be brought to the Church for a special blessing on the Holy Day of the Falling Asleep because it was believed that this heightened the power of the plants to heal. Housewives dried them carefully and kept them in a small medicine chest in the pantry.

They used these herbs in various ways. They not only used them for healing, but they crumbled some of them into the seed mixture when they went to the fields for the first sowing. Sometimes they wove them and hung them over the holy ikons. Sometimes they used them to fumigate and freshen the air, especially when someone was ill. They burned the herbs and smudged it by fanning the smoke. It is interesting that the Indians who lived in this area of Pennsylvania used Holy Smoke. They burned the sage, birch, sweet grass and cedar which are common in this area.

In the past few years, with the increasing interest in herbal teas, some people are picking the herbs and bringing them to the church, they then dry them in the micro and have pure, unadulterated tea for the rest of the year. Some dry the flowers and add them to their dried arrangements. Some put one into their prayer book or Bible.

What does a blessing mean? It means that the articles which are blessed become a visible sign of God's presence in our lives. We can "see beyond" the actual object to a whole new world of God's Kingdom. For example, a wedding ring is not simply "a circular metallic object;" rather, it is a symbol; it leads us to the unseen intimate world of love, given and received, of two lives fused into a mysterious unity. It leads us to see more than our eyes actually take in. So also a blessed object leads us to see the world with new eyes, the whole world as God's gift to us, the whole world as good.

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It isn't the load that breaks you down, it's the way you carry it.

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Fr. W.B. Stroyen, Ph.D., Editor

Dabs of Thoughts

The first saints to be recognized by the Russian Orthodox Church were laymen – SS Boris and Gleb. They were murdered by their own brother. They were sons of St. Vladimir. They were spontaneously canonized by the people, not as martyrs but as innocent lambs who, like Christ, offered no resistance to the knife.

Some people claim that they can predict changes in weather because they get stiff or suffer pain in their moving joints. This is more than an old wives' tale as changes in barometric pressure can cause changes in pressure within joints.

There is a tendency for Orthodox to stop learning about their religion once they leave Sunday School. But it must be stressed that they can be far from spiritually mature. They have much growing to do in their faith, in their appreciation for God's law and in their love for God. It is vital for them to develop good personal study habits so that they will continue to make advancement. (1 Tim, 4:15)

"I attended a Divine Liturgy where my heart was infused with a tremendous peace and joy as one admitted to the heavenly feast. The main celebrant prayed like Jesus ascending the hill of Golgotha. His face furrowed with sorrow, his whole being praised and wept and interceded."

According to tradition, St. Andrew, a poor man, a fool for God (Yurodiva) saw the Mother of God cover the city of Constantinople with her mantle to save it from the Turks. This event is commemorated on Oct. 1/14 as the Protection or Pokrov. Since then, she has been seen many times protecting one city or another. (See Kaluga Ikon in Sept. issue.) Because of this, a custom grew of building a Church of the Protection or a women's monastery at the edge of cities to honor the Mother of God's care.

Most people commit the same mistake with God that they do with their friends: They do all the talking.

Orthodoxy has been our inheritance; we must pass it on to others. The world has taught us that not one of us is independent of the other. We give for the upkeep of our religion and in this way make it possible for others to know Christ and to receive the inheritance.

If you look carefully at a door in an older house, you will find the cross. In the early days, the fear of witchcraft stalked the land. People believed that no witch could cross the doorstep of an entrance with religious symbols.



EDITORS' NOTES

We spent two Sundays in Europe on our Heritage Tour 1996. One of them was at the church blessing in Krynitza, Poland and the other in a cathedral-size church in a village near Uzhorod, (Novoe, David Kovo) Ukraine. On some of the other days we visited churches and monasteries. We usually found someone who had a key and would open the church for us. So many of them were very old buildings but they were well kept. It was apparent that the churches were loved. They usually had embroidered cloths covering the tables and ikons and sometimes hanging on the walls much as tapestries are used in some European cathedrals. But most unusual was the smell. Most of the old churches had unfinished walls on the interior. The use of incense in the church over the years permeated the wood as did the smell of the beeswax of the candles. The feeling encouraged us to sing a prayer in each church. Truly, you can "feel" prayer surrounding you in a church.

As many of you know, we live on the crest of one of the seven mountain chains south of Wilkes-Barre, Pennsylvania. The area where our home is located at one time sustained logging. The logs were cut and were put afloat on a creek, which runs just down the road from us. The logs worked their way down larger and larger streams until they reached Hunlock Creek, which emptied into the Susquehanna River. This covered about ten miles of downhill trip. The few houses which are located here are secluded but not isolated. We get glimpses of other houses in the summer when the leaves are on the trees, but this month as we enjoy the different colors and hues of falling leaves, we are gradually seeing other houses. October is beautiful in this area; we can either enjoy it or worry about the coming winter with its ice and snow. Much like life. Some people worry about all the bad that can happen and waste the day they have. Truly "each day is sufficient unto itself."

We don't keep many back issues except for our files. If there is an article that you wish, send your request with a self-addressed, stamped business-size envelope and we will run a copy of the article off for you.

God Be With You,

The Strogens

PROTECTION OF THE MOTHER OF GOD

One of the most touching and loved Holy Days which the Church commemorates is Pokrov or Protection of the Mother of God, which occurs on October 1/14. Strange as it might seem, although the event which this day commemorates took place in Constantinople, which was part of the Byzantine Empire, the Greek Church does not have this Holy Day on its calendar.

For those who do celebrate this day, the Holy Day of the Protection is a day of great manifestation of love and gratitude to the Most Holy Mother of God; a day of joyous praise and glorification for her protection and intercession.

The Holy Day commemorates the "protection" shown to Christians in the year 911. The Saracenes were trying to take the city of Constantinople. The people were terror-stricken. They gathered in the Church of Blachernae where several articles of clothing of the Mother of God were kept. During the evening services, as they were praying for divine intercession, two saints, Andrew and Epiphanius, saw the Mother of God standing with a veil or scarf stretched over her arms. This was a sign to the frightened people that the city would be saved.

Since this time, the Holy Day of the Protection has been celebrated in the Orthodox Church. We beg her to protect and help us: "Remember us in your prayers, O Lady, Virgin Mother of God, that we do not perish for our ever-growing sins. Protect us from all evil and cruel misfortune for we put our hope on you and celebrating the Holy Day of your Protection, we magnify you."

MISSION FUND

Sending copies of "The Herald" to places other than Alaska to help in mission work are: Andrew Dacko, Carolyn Herman, Ethel Watlock, Joseph and Daina Burchick. Nicholas and Olga Mihalik in memory of parents John, Eva, Nicholas and Marie.

* * * * * *

Some people are making such thorough preparations for rainy days they are not enjoying today's sunshine.

•Kitchen Corner

brown. Serve with mustard, if desired.

Optional: Use sour cream instead of yogurt. Use other fillings – cabbage, kasha, etc.

HOLY, HOLY, HOLY

One of the most inspiring hymns in the Divine Liturgy is: "Holy, Holy, Holy Lord of Sabaoth, heaven and earth are full of Your Glory. Hosanna in the highest. Blessed is He Who comes in the name of the Lord. Hosanna in the highest."

It is called the hymn of victory or of triumph, and is sung before the consecration of the gifts.

It was Prophet Isaiah who first spoke these words when he described a vision he had of the Almighty: "I saw the Lord sitting upon a throne, high and lifted up: and His train filled the temple. Above it stood the Seraphims: each one had six wings; with two he covered his face, and with two he covered his feet, and with two he did fly, And one cried out to another, and said, 'Holy, Holy, Holy, is the Lord of hosts: the whole earth is full of His glory…'" (Isaiah 6:1-3).

This hymn speaks of human voices joining with the heavenly host in the worship of Almighty God. Isn't this the main reason why we come to Church every Lord's Day? We come to praise Him Who created us, for we are wondrously made. We come to praise Him for He saved us, for did not Christ say: "For the Son of man is come to seek and to save that which was lost." (Luke 19:10) And did He not, in fact, suffer and die on the Cross for our salvation? We also come to Church to praise God for He sanctifies and blesses us day by day, sending His Spirit to help make us temples of the Most High. How then can we fail to join with the chorus of angels and pray from the depths of our souls: "Holy, Holy, Holy Lord of Sabaoth…"?

ALMOST

A seminarian studying in Europe had not heard from his wife for a long time, although he had written to her repeatedly and had tried to reach her by phone.

Finally, in desperation, he wrote and asked her to look up a Bible reference – Proverbs 25:24.

It worked! He received a reply from his wife in a few days – but a very indignant one! He had typed the wrong verse by mistake. He had intended to write Proverbs 25:25. What a big difference a verse makes. Look it up and see.



A reader requested a recipe for Pirozhki "which don't make a ton." She tasted them at a church tea at a parish in Western US. This recipe makes 16. It serves 4 people. For calorie counters – there are 60 calories in each with 3 grams of fat. Pirozhki are sometimes identified as Baked Beef Turnovers or Baked Perogi.

PIROZHKI

3/4 c. flour
1/2 teas. salt
2 Tbls. oleo
2 Tbls. yogurt
2 oz. ground beef
1 hard boiled egg, minced
1 egg, beaten
2 Tbls. onion, minced
1/4 teas. dill weed
dash salt and pepper

In mixing bowl, combine flour and salt, cut in margarine until mixture looks like coarse meal. Stir in yogurt to form soft dough. Shape into ball, wrap in plastic and refrigerate for 30 minutes. Meanwhile, brown ground beef either in skillet or under broiler. Crumble into another bowl. Add minced hard boiled egg, half of the beaten egg, the minced onion, dill weed, salt and pepper. Mix well.

Roll out dough on floured board 1/4 inch thick. Cut into 3 inch circles, rerolling and using scraps of dough. Should have 16 circles when through. Spoon about 1 teas. filling in center of each circle. Fold dough over filling, forming half circles. Moisten edge of circle, if necessary, to make edges stick. Brush with reserved egg. Bake in a 400° oven about 15-20 min. or until golden

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OCTOBER 1996

1	Luke 10:38-42	17	Luke 9:49-56
2	Luke 6:46-7:1	18	Luke 10-16-21
3	Luke 7:17-30	19	John 5:24-30
4	Luke 7:31-35	20	Luke 16:19-31
5	Luke 5:27-32	21	Luke 10:22-24
6	Luke 7:11-16	22	Luke 11:1-10
7	Luke 7:36-50	23	Luke 11:9-13
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10	Luke 9:7-11	26	Luke 8:16-21
11	Luke 9:12-18	27	Luke 8:26-39
12	Luke 6:1-10	28	Luke 11:29-33
13	Luke 8:5-15	29	Luke 11:34-41
14	Luke 9:18-22	30	Luke 11:42-46
15	Luke 9:23-27	31	Luke 11:47-12:1
16	Luke 9:44-50		

BIBLE STUDY

On October 7 we read from Luke 7:36-50. This deals with a sinful woman who was forgiven by Jesus. In this reading, Christ explains forgiveness. Among other things He said was "He who is forgiven little, loves little." (Luke 7:47).

Christ is saying that we are prone to love little because we feel that we have been forgiven little. We give ourselves excuses. After all, we aren't great sinners; we haven't committed murder, grand larceny, or adultery – so there wasn't all that much to forgive. We are prone to measure our conduct by that of others. We have not been perfect, but it is not hard to find others less so. If we have been cold, others have been cruel; if we have been careless, others have been crafty; if we have been less than generous, others have been stingy.

We speak of "little" sins at our peril. For we are not speaking of the dimension of the sin but are giving our estimate of it. We cannot speak of small sins, for nothing which hinders our relationship to God can be a small matter. If we want a true estimate of our sins, we have to judge by God's standard: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind... You shall love your neighbor as yourself." How far have we fallen short of that? That's how much we have been forgiven. This is how much love God has shown: While we were yet sinners, His Son died for us. How much forgiveness and love are we willing to show?

* * * * * *

True prayer is a way of life, not just a case of emergency.

HALLOWEEN

The word Halloween has an interesting history. Hallow is an old English word for holy. We are familiar with this use in the Lord's Prayer. "Hallowed be Thy name." E'en is a contraction of the word even(ing).

All Saints Day in the Roman Catholic Church is celebrated on November 1. It was placed on the Western calendar in the 9th century. The Orthodox have All Saints Day but it is celebrated on the Sunday after Pentecost. There are also other days in the Orthodox Church on which the dead are remembered.

The evening before All Saints Day is celebrated in the secular world as Halloween, forgetting the meaning of the word completely. Vespers were to be attended instead of the frolicking now common.

This day is getting so much emphasis that it is the second biggest selling season after Christmas. No wonder the stores put up their wares in July and Thanksgiving supplies will be almost eliminated. The displays go directly from Halloween to Christmas.

More and more adults are taking this day as an excuse to party. There are less children going Trick or Treat because of the danger of molesting and tampered food items.

In Medieval Ages, satanic cults and witches began to consider All Hallow'even as their greatest Sabbath. This practice continues and has been getting much press these last few years.

Very few people know about the religious significance of this day. Secularization has taken over.

CHUCKLE

Did you hear about the kids who were playing church and kept whispering to each other? They said they were pretending to be in the choir.

ALASKA FUND

Helping send copies of The Orthodox Herald to Alaska are: Andrew Dacko, Helen Diehl, Carolyn Herman, Nicholas and Olga Mihalik, Ethel Watlock, Joseph and Diana Burchick.

We come to you for protection,
O most Blessed Virgin.
We beseech you to help us,
Mother of Mercy.
O save us and protect us,
With your holy mantle.
Do not ever let us perish,
Mother of Mercy.